

# GOSPEL HERALD

Educational Number



Eugene J. Hall

# THE GREAT TEACHER

*Ellen G. White*

CHRIST was the greatest teacher the world has ever known. He came to this earth to shed abroad the bright beams of truth, that men might gain a fitness for heaven. "For this cause came I into the world," he declared, "that I should bear witness unto the truth." John 18: 37. He came to reveal the character of the Father, that men might be led to worship him in spirit and in truth.

Man's need for a divine teacher was known to heaven. The pity and sympathy of God were aroused in behalf of human beings, fallen and bound to Satan's chariot car; and when the fulness of time was come, he sent forth his son. The One appointed in the councils of heaven came to this earth as man's instructor. The rich benevolence of God gave him to our world; and to meet the necessities of human nature he took humanity upon himself. To the astonishment of the heavenly host, the Eternal Word came to this world as a helpless babe. Fully prepared, he left the royal courts, and mysteriously allied himself with human beings. "The Word was made flesh, and dwelt among us." John 1: 14.

WHEN Christ left his high command, he might have taken upon him any condition of life that he chose. But greatness and rank were nothing to him, and he chose the most humble walk of life. No luxury, ease, or self-gratification came into his experience. The truth of heavenly origin was to be his theme; he was to sow the world with truth; and he lived in such a way as to be accessible to all.

That during his childhood Christ should grow in wisdom and in favor with God and man, was not a matter of astonishment; for it was according to the laws of his divine appointment that his talents should develop and his faculties strengthen. He did not seek an education in the schools of the rabbis; for God was his instructor. As he grew older, he continued to increase in wisdom. He applied himself diligently to a study of the Scriptures; for he knew them to be full of invaluable instruction. He was faithful in the discharge of his home duties; and the early morning hours, instead of being spent in bed, often found him in a retired place, searching the Scriptures and praying to his heavenly Father.

Of Christ's teaching it is said, "The common people heard him gladly." Mark 12: 37. "Never man spake like this man" (John 7: 46), declared the officers who were sent to take him. His words comforted, strengthened, and blessed those who were longing for the peace that he alone could give. There was in his words that which lifted his hearers to a high plane of thought and action. If these words, instead of the words of men, were given to the learner today, we should see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer, more victorious Christian life.

Christ's illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the growing seed, the shepherd and the sheep,—with these things Christ illustrated immortal truth; and ever afterward, when his hearers chanced to see these objects, they recalled his words. Thus the truth became a living reality; the scenes of nature and the daily affairs of life were ever repeating to them the Saviour's teaching.

Christ always used simple language, yet his words tested the knowledge of deep, unprejudiced thinkers. His manner of teaching should be followed by teachers of today. Spiritual truths should always be presented in simple language, that they may be comprehended, and find lodgement in the heart. Thus Christ addressed the crowds that pressed and thronged about him; and all, learned and unlearned, were able to comprehend his lessons.

THE Bible reveals Christ to us as the Good Shepherd, seeking with unwearied feet for the lost sheep. By methods peculiarly his own, he helped all who were in need of help. With tender, courteous grace he ministered to sin-sick souls, bringing healing and strength. The simplicity and earnestness with which he addressed those in need, hallowed every word. He proclaimed his message from the mountain-side, from the fisherman's boat, in the desert, in the great thoroughfares of travel. Wherever he found those ready to listen, he was ready to open to them the treasure-house of truth. He attended the yearly festivals of the Jewish nation, and to the multitudes, absorbed in outward ceremony, he spoke of heavenly things, bringing eternity within their view.

The Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness. He is our pattern of goodness. From the beginning of his ministry, men began to comprehend more clearly the character of God. He carried out his teachings in his own life. He showed consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet he possessed a reserve that discouraged any familiarity. His temperance never led to bigotry or austerity. He was not conformed to the world, yet he was attentive to the wants of the least among men.

Teachers can gain efficiency and power only by working as Christ worked. When he is the most powerful influence in their lives, they will have success in their efforts. They will rise to heights that they have not yet gained. They will realize the sacredness of the work entrusted to them, and filled with his Holy Spirit, they will be animated with the same desire to save sinners that animated him. And by their lives of consecration and devotion, their students will be led to the feet of the Saviour.

# THE GOSPEL TO THEM THAT WERE BOUND

*Arthur W. Spalding*

THE good bishop trotted his horse along the lonely path that was called a road; but anxious though he was to reach before nightfall the city still many hours distant, his thoughts were much more upon his work of saving souls, even out here in the wilderness. The year was 1788, the place up-river in the interior of South Carolina; the man Bishop Asbury, appointed head of the Methodist Church in the newly independent United States of America.

His horse slowed at the brink of a stream, and looking up, the Bishop saw, seated upon the bank, a Negro man fishing.

"What is your name, my friend?" asked the Bishop.

"Punch, sir."

"Do you ever pray?"

"No, sir," said Punch.

The Bishop dismounted and sat down by the side of Punch. He began talking with him, explaining in simple terms the truths of Christianity. Punch had never had such attention paid to him, and never had heard such talk, but, though astonished, he listened attentively, and some idea of the meaning of religion entered his mind. As the Bishop concluded by singing the hymn beginning, "Plunged in a gulf of dark despair," and then offered a short but earnest prayer for this man's salvation, the poor slave's tears flowed fast and free. The Bishop mounted his horse and rode on, expecting, perhaps, never to hear great results from his chance seed-sowing in the heart of a Negro slave. Not, indeed, till twenty years after did Bishop Asbury again see or hear of this fisherman, who had now become a fisher of men. Learning of the Bishop's presence in Charleston, Punch obtained leave of his master, and walked seventy miles to meet again the man who had brought him salvation. With what joy must the good Bishop have learned of the harvest for which he had sowed twenty years before. For Punch had become a most diligent and successful worker among his fellow-slaves.

NO sooner had the Bishop left him on the banks of the creek that morning than Punch, stricken in soul, hurried homeward; and, convicted of sin, he spent days in distress and earnest prayer. At last he obtained assurance of forgiveness, and his life, hitherto so empty, became filled with the sweet influence of the Spirit of God. The remarkable change in him was too evident to escape notice, and his fellow slaves began to inquire into the cause. None of them were Christians or acquainted with Christianity, but the strange things that Punch had to tell attracted them,

and night after night they came to his cabin to hear more. So many were brought to Christ, and gathered nightly around Punch to learn more of the truth.

The overseer of the plantation was an irreligious man, and when he found that this new influence stirring among his people was due to the prayer meetings held by Punch, he ordered him to stop. Sorrowfully Punch obeyed, dismissing his company of worshipers. A week or two passed by, when one night, as Punch by himself was engaged in prayer, he heard the overseer's voice calling him. Alarmed at the summons, and fearing further interference with his religious habits, Punch went out; when, lo, he found the overseer on his knees under a tree, calling upon God for mercy, and in anguish appealing to Punch to pray for him! As a result, the overseer

was converted, joined the Methodist Church, became an exhorter, and finally a preacher.

IT was through such personal devotion to the saving of souls that the Negro race in America was brought out of the state of gross heathenism into the light of the gospel. We may always have thought, if we considered it at all, that the Negro just naturally drifted into Christianity; but the truth is that, bound as he was, an alien race in slavery, he would have



WIDE WORLD PHOTO

Mrs. Melvina Prater, aged 137 years. for 67 years servant to a human master, for 117 years servant to her divine master, Jesus Christ

remained in the darkness of his paganism had there not been an earnest effort made by some whose hearts God touched to bring to him the knowledge of the salvation that is in Jesus. Without Christianization the Negro in America would not have developed that character of amiability and devotion now so marked in him, and which has made possible the existing relations of mutual trust and cooperation between the white and the black races. Indeed, the early history of Negro slavery in America is marked by outbreaks of plots and insurrections which sufficiently attest the high spirit of the race and their determination to break their bonds. Had the gospel not permeated that unquiet mass, we may well suppose that something far worse than the war which came might have marked the emancipation of the slaves.

The Episcopal Church was the earliest agent in carrying the gospel to the slave, sending several missionaries from England (1702 and on), who operated from Massachusetts to Georgia, and established several schools; but other churches soon began their ministry, and some finally outdistanced the mother church. The Moravian Brethren were the first to follow the example set by the Episcopalians, and indeed theirs was the first attempt to establish missions exclusively for the Negroes; for the aims of the Episcopalian society involved the white colonists and the Indians as well as the Negroes.

The Presbyterians had several ministers in colonial times who devoted themselves more or less to the conversion of the Negroes. Prominent among these was Rev. Samuel Davies, who began his ministry in Hanover Parish, Virginia, in 1747, and labored there for over twenty-five years. While in the first place his services were engaged for the white people of his parish, his sympathies were speedily drawn out for their slaves, and to the extent of his powers he ministered to them the gospel.

WHILE the Episcopal, the Moravian, the Presbyterian, and the Congregational churches thus gave some early attention to the conversion and instruction of the slaves, their efforts were at best but a small response to a tremendous need. But with the coming of Methodism in the latter half of the eighteenth century, there flamed up an evangelism that, firing white society to its greatest heights, burned down deep even into the substructure, and in a wider way gave Christianity to the slave. Along with it went the Baptist propaganda, which by its even greater democracy made a strong appeal alike to America's freemen and America's bondmen. Today these two great churches, eminent everywhere, are preeminent in the religious life of the South, among both white and colored.

Often the Methodist and Baptist preachers had hundreds of black hearers with their white audiences, listening with the tears streaming down their cheeks. Says one of these ministers, "Sometimes their cries

for mercy, out of the great depth of darkness that engulfed them, were heartrending." And history is witness that hundreds and thousands of them came out of that darkness into the full light of the truth as it is in Christ Jesus. Some of them became exhorters and ministers of singular power, ministering not only to their own people, but often to the whites who crowded to hear them.

ONE of the most famous of these Negro preachers was Harry Hosier, or "Black Harry," as he was more familiarly known, who frequently attended Bishop Asbury and other Methodist bishops in their journeys, principally to preach to the Negroes. Bishop Asbury often declared that Harry could draw a far more numerous concourse than he himself.

Another remarkable Negro preacher was Henry Evans, who lived in Fayetteville, N. C. He was noted not only for his eloquence, but for his purity of life and his earnestness in service. When he began his ministry among his fellow slaves, there was not a single church building in Fayetteville, even for the whites, and only one congregation, a Presbyterian, which met in the statehouse or town hall. Evans' preaching called the Negroes together in crowds, and one master after another soon began to suspect his servants of attending, not because they grew worse, but wonderfully better, in their behaviour, their morals, and their obedience. Soon some of the masters and mistresses began to reason that the preaching which was so beneficial to their servants might be good also for themselves, and Henry Evans found among his auditors more and more of the white people of the neighborhood. The result was a great revival and growth of religion, and the establishment of a church over which, at his request, a white pastor was finally settled.

IN 1829-30 began the great work by the Methodist Church known as the Plantation Missions. Of these the first, the Combahee Mission, was started by the request of Mrs. Charles Baring that a preacher come to teach the servants upon her husband's plantation in South Carolina. The next year Hon. Charles C. Pinckney made of Bishop William Capers a similar request for his plantation on the Santee River. The request was granted, and Bishop Capers, ever after devoting himself with earnestness to the cause of Negro evangelization, has gone down in history as the "Founder of Missions to the Slaves."

This mission work, thus originating in South Carolina, received its greatest impetus there at the first, within fifteen years coming to have sixty-eight missions, with several plantations in each. But the work was extended to other states, finally covering all in which slavery existed. The most of the work, of course, had to be oral, as few of the slaves could read. The missionary, in making a visit to a plantation, would preach to the slaves in the evening, hold a sunrise prayer meeting the next morning, and then during the day teach and

catechise the children and visit the sick and aged.

The coming of the missionary to one of his regular plantation stations was always the signal for a joyous welcome from the little boys on the watch, who came racing to open the gate, to hold the horse, and to carry the plantation news to the minister. The sick blessed him as he ministered to them, the faithful listened with devotion and frequent ejaculations to his instruction, and the froward showed their pain and sorrow at his disapprobation. Incomplete though his work must be, with only occasional visits and nothing but oral instruction, yet he could feel that the seed sown was here and there springing up to eternal life. Especially might he hope for results in the young, in whom at least he implanted the catechism and the principles of morality. They might not exhibit all the decorum and steadiness that he might wish, but with due allowance for their condition and education, they showed marked improvement.

THE missions to the slaves, beginning in the early '30's, gathered headway with the years, until, just before the Civil War, every slave state had its workers, and the lower states—South Carolina, Georgia, Alabama, Mississippi, and Louisiana—where were the greatest numbers of slaves, were foremost in the mission work. The Methodist Church was the chief agency in this organized mission work, though other churches had missionaries and missions. After 1844, when the Methodist Church in the United States divided on the question of slavery, it was the Methodist Church South which carried the burden, gave the effort its greatest development, and brought it to its highest state of accomplishment; and indeed, even before the division it was the Southern membership which chiefly supplied the money and the men for the work. When we must note the fact that after the war the education of the freedmen devolved almost wholly upon Northern agencies, especially the churches, it is not amiss to make note of the fact that the ground for Christian education was laid before the war in the evangelization of the slave population by the Southern churches.

In 1859 there were in the Methodist communion

290 missions, with a membership of over 50,000, and the year's cost for maintenance was \$130,076.88. Including the regular circuits and the missions, there was a membership of 163,296. The statement is made that at this period there was scarcely a plantation that was not included in the ministry of the mission workers.

It must not be supposed, however, that this meant anything like the complete Christianization of the slaves. There probably could not be counted at that time three hundred thousand Negro church members of all denominations, while the slave population was

about four millions. Great and heroic as had been the work accomplished in carrying the gospel to the slaves, it was necessarily greatly limited by the difficulties in the way, difficulties caused not only by the opposition of some of the whites, but also by the illiteracy and the bondage of the blacks; and doubtless the gospel had been carried to but the smaller portion of the slave population, and this, too, in no adequate way. Yet, like the leaven hid in the meal, it had a wonderful influence. The grossness of African superstition largely faded away before the beams of Christianity that penetrated the society of the slaves. The bitter and vengeful feelings which would naturally be engendered by bondage were softened and subdued by the spirit of Christ that penetrated the quarters. And it is without question that, in the African as in all other races, Christianity was the greatest influence

in bringing a people so rapidly to the usage and the benefiting of civilization.

IT was a great and noble work, an humble and self-sacrificing work thus performed, a work resting not alone upon the teachings of the clergy, but as well upon the personal efforts of many a kindly master and gentle mistress, who felt their responsibility for bringing Christ to them that were bound in body as well as bound in soul. A fearful score in the Judgment have they to pay who introduced and maintained slavery; but over against that reckoning shall be set the reward of those—ministers, laymen, masters and mistresses—who brought, with infinite pains and persistence, with ardor and undying love, the gospel to the slave.

## THE NINETY AND NINE

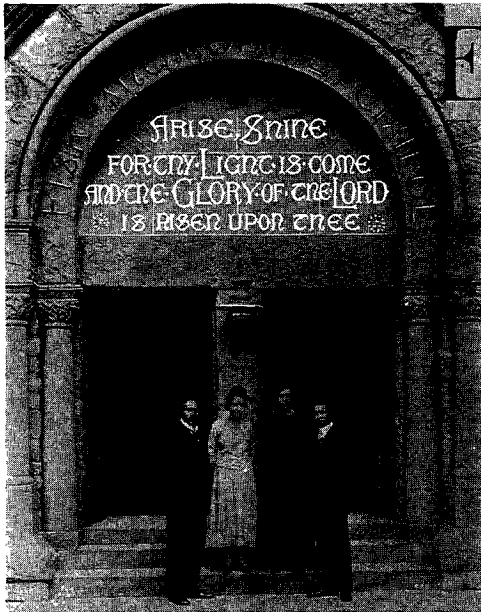
Paul Lawrence Dunbar

*Po' lil' brack sheep that strayed away,  
Done los' in de win' an' de rain,  
An' de Shepherd He say, "O hirelin',  
Go fin' my sheep again."  
An' de hirelin' say, "O Shepherd,  
Dat sheep am brack and bad."  
But de Shepherd He smile, like dat lil' brack sheep  
Wuz de onliest lamb He had.*

*An' he say, "O hirelin', hasten,  
For de win' an' de rain am col',  
An' dat lil' brack sheep am lonesome  
Out dere, so far f'um de fol'.  
But de hirelin' frown, "O Shepherd,  
Dat sheep am ol' an' gray."  
But de Shepherd He smile, like dat lil' brack sheep  
Wuz fair as de break o' day.*

*An' He say, "O hirelin', hasten,  
Lo, here is de ninety an' nine,  
But dere way off f'um de sheepfol',  
Is dat lil' brack sheep o' Mine!  
An' de hirelin' frown, "O Shepherd,  
De res' o' de sheep am here!"  
But de Shepherd He smile, like dat lil' brack sheep  
He hol' il de mostes' dear.*

*An' de Shepherd go out in de darkness  
Where de night was col' an' bleak,  
An' dat lil' brack sheep, He fin' il,  
An' lay it agains' His cheek.  
An' de hirelin' frown, "O Shepherd,  
Don' bring dat sheep to me!"  
But de Shepherd He smile, an' He hol' it close,  
An' dat lil' brack sheep—wuz me!*



Quartet  
of the  
famous  
Jubilee  
Singers.  
Fisk Uni-  
versity,  
Nashville,  
Tennessee

# Education in the

## The Rising Tide of Education

*Thaddeus S. Tate*

where his mind could be filled with the law of his God and not of his masters, and where his follies might be slain in the sight of no unfriendly human eyes. But when Ethiopia went free, she was left to work out in the sight of foes as well as of real and pretended friends, the destiny that lay before her or within her. That there has been progress, is due, not only to the efforts of real, disinterested friends, but also, and chiefly, to the spirit of improvement in the hearts of the freedmen.

After emancipation the national government endeavored to do something for the teaching of the freedman, and the system of primary public education then instituted has grown with the financial strength of the States. But it is chiefly to private enterprise, and particularly church organizations, that the education of our people is due. The field was early entered (though it could not be sufficiently filled) by most of the great church organizations of the North, including the Methodist, Baptist, Presbyterian, and Episcopal bodies, the Society of Friends, and notably the American Missionary Association, an organization largely, though not wholly, supported by the Congregational Church.

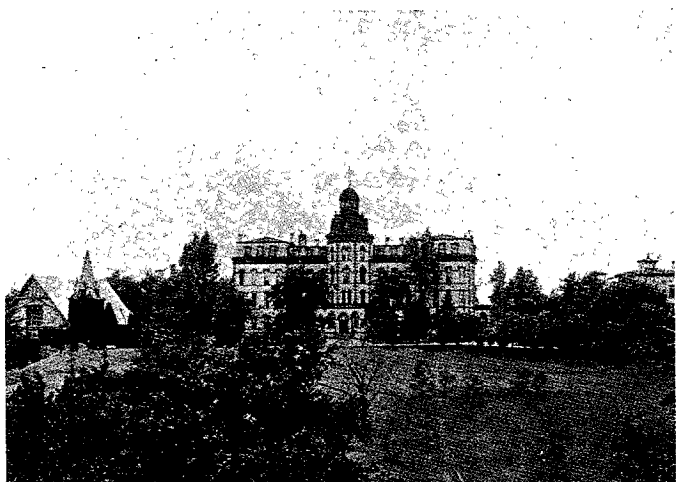
It was this society which established, or largely aided in establishing, such institutions as Fisk University, Atlanta University, Hampton Institute, Talladega College, and many others, both of higher and lower grade. Howard University, of Washington, D. C., is the greatest single monument of direct government aid in education, being established in 1865 by the Freedmen's Bureau.

*(Concluded on page 16)*

**W**HEN General Howard visited Atlanta, just after emancipation, he faced a crowd of Negro students, mostly children and youth, who had been gathered into a mission school there. After a short address, he said to them: "I am going North now. What message do you want me to give to your friends there who are anxious to help you?" And from a small, very black, bright-eyed little fellow in the front row came the piping answer, "Tell 'em we's risin'!"

That was the message of hope and courage which four million men, women, and children, newly freed from chattel bondage, sent to their friends. And the half century since then has borne witness to the earnest purpose of the freedmen to rise, through education and industry, to a worthy place in the Christian civilization of our land. Today, with its 35,000 teachers, its 15,000 ministers, its 2,500 physicians, and its thousands of others in various professions, besides the tens of thousands of skilled artisans in the different trades, and its hundreds of thousands upon the land, this race has made and is maintaining for itself an enviable record of achievement.

It was an unexampled task which faced those freedmen. The morn came to them shadowed with mists; the ways that led upward, downward, and to left and right, were devious and uncertain; everywhere there were many voices calling; and is it strange that there should have been some errors made, some false steps taken? The ideals of white society around them bade them aspire to political eminence and showy education; their own experience and desires led them toward gratification of the senses; and it was indeed a heroic task to achieve in the land of their bondage and in the presence of their former masters, an honored position. When Israel was freed from bondage, he was taken into the wilderness for forty years of training,



Howard University, Washington, D. C.



# New Era

## The Vocational Education of the Negro

Clarence J. Boyd

THE men who lived on this earth centuries ago found themselves in great physical bondage. They had no railway trains or steamships to carry themselves quickly from place to place; no improved agricultural machinery with which to plow their fields, till their soil, and reap their grain; no electricity to light their homes, turn their spindles, weave their cloth, and perform a thousand tasks common today in factory and home. Men born in those days, with only their two hands and a limited knowledge of crude methods, found themselves driven by necessity to very hard and exacting physical labor. But science and invention have gradually liberated men from this bondage, until with our broad knowledge of the many arts and trades, improved methods and devices utilized in every vocation, and with the aid of myriads of machines of as many descriptions, men can today enjoy great physical freedom. What a contrast is this physical freedom of today with the hard bondage of the past, and all because men have learned to use eye and brain, to see things and think.

Since human progress, comfort, and happiness depend so much upon a knowledge of the vocational subjects, how practical then to bring at least a part of these things into the curricula of our educational institutions, where the youth of the land may become skilled in early life in some useful trade of his choice. How important that the carpenter of the future should learn the proper use and care of tools, how to saw to the

line, how to make a perfect joint, while yet he is young. What a saving for the blacksmith or iron worker to learn in early years under a skilled instructor something about the casts, chills, and malleability of iron, how to make proper welds, etc. It is reliably estimated that one hundred million acres of America's soil is cultivated by the Negro. How necessary that the boys growing up in Negro families become trained in practical methods of agriculture. How sensible that our girls learn from a skilled teacher lessons of domestic science, which are the lessons of good home-making.

These practical ideas crept into the mind of General Samuel Armstrong, while a young man, the son of a missionary living on the Hawaiian Islands. After attending college in the United States, he became an officer in the Union army during the Civil War, and later, in 1867, opened up a school at Hampton, Virginia, for the freedmen in the old barracks that had been used for hospital purposes during the war. Hampton Institute prospered, and today enjoys national recognition as a pioneer in the demonstration of the educational value of manual labor and in the correlation of academic subjects with industrial training. Booker T. Washington found his way into this institution as a student, caught the industrial idea of education, and later founded a school at Tuskegee, Alabama. By his genius in calling to his aid white men of wealth and influence, and by uniting this support with his ability to get close to the colored man who lives on the soil, he succeeded in the thirty-four years of his labor in building up an institute with twenty-one hundred acres of land, thirty-eight large buildings, twenty-six cottages, accommodating some fifteen hundred students and one hundred eighty teachers and workers—an institution with property and endowment valued at four million dollars—America's greatest monument to the cause of industrial education.

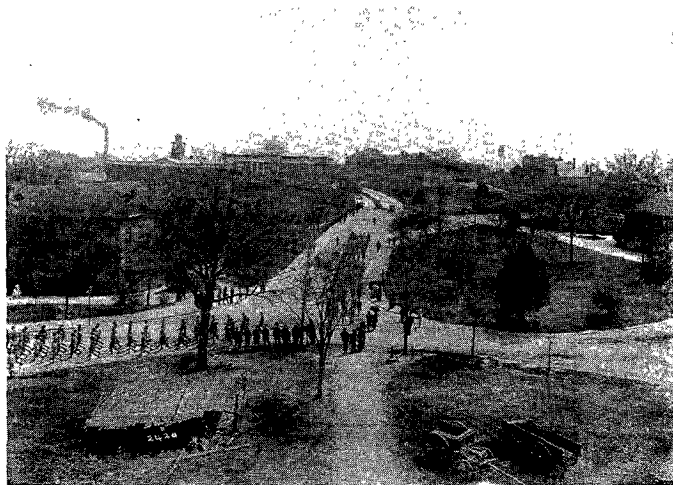
Hampton and Tuskegee students have established other schools, or carried this spirit into schools already established, until today

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Girls' garden class, Hampton Institute, Hampton, Va.



Tuskegee Institute, Tuskegee, Ala.

# THE THREE-FOLD EDUCATION

*Anna Knight*

THAT our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12. If we are to realize this high standard for our youth, who are to be the men and women of tomorrow, we must broaden our views, and enlarge our plans. At the best, our ideas of education take too narrow and too low a range. There is need of a broader scope, and a higher aim.

To the most of us, education means only the pursuit of a certain course of study. But this is a mistake. There are men and women of culture, broad experience, keen perception, intellectual training, who have never had any fixed course of study. They lived in the country or village, and became acquainted with nature as it is. While earning a livelihood, they studied good books as well as birds, insects, and animals in their natural surroundings. Such men and women have been and are the pillars and foundation of the best homes in the land.

If we would be truly educated, we must consider that it is the harmonious development of the physical, the mental, and the spiritual powers. It will be observed that the physical is mentioned first; the reasons for this are obvious, for what would it profit a man were he ever so highly developed mentally, and had not the physical powers to enable him to put to use his knowledge? Or what a dangerous thing it would be for communities and nations to be composed of physical and mental giants, without the restraining influence of the spiritual.

We all admire the beauty of the trees that rear their lofty heads and send out their branches far and wide, making our world so beautiful with their soft green foliage, but do we think of that other tree, counterpart of the one we see? For every tree that grows upward, displaying beauty and fruit, is supported by another that goes downward, called the roots. The strength to endure and produce depends upon the root-

ing and grounding of the hidden tree. The same is true of our boys and girls. Their powers to endure and produce, and to surmount obstacles depend, primarily, upon a strong physical organism, through which the spiritual and intellectual powers may find expression.

In order to understand what is comprehended in true education, we need to study two things,—the nature of man, and God's purpose in his creation. We are to remember that true education means more than a fitness for the life that now is, for this life itself is but the preparation for another.

To obtain this threefold education we must remember the three "H's" rather than the three "R's"

of the old regime—*Heads* filled with true knowledge both practical and intellectual; *Hearts* that are wholly consecrated, and fully given to the Master for the uplift of humanity; *Hands* that are skilled and willing to perform any task, be it great or small, supported by a strong, healthy body able to execute the desires of the head and heart to the praise of Him for whose glory we were made, and in whose image we were created.

The test of a true education is not how much it makes us know, but how much it makes us able to do for others. The troubles of the world, physical, social, and spiritual, are opportunities for the Christian to use that divine gift of service which he receives from his Master. And it is his duty always to be making himself more efficient, through study and practice, in giving this service to his fellow men.

It is not enough that we become skilful with our hands; for while the world can not get along without manual trades, true ability in these occupations comes only with a trained mind. It is not enough that we crowd our minds with knowledge; for mere facts are empty things without the heart of wisdom and the hand of service. It is not possible to educate the heart alone; for the hand and the mind are the avenues through which it works. Let the three-fold education be secured.



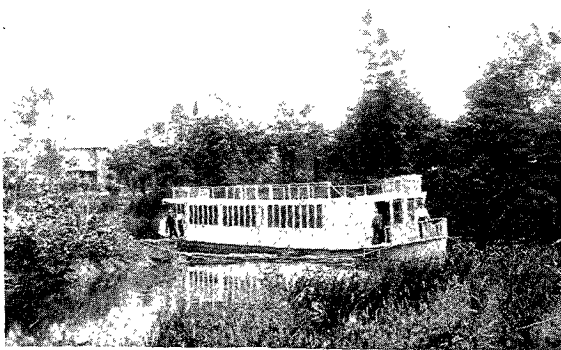
PAUL THOMPSON

Dr. Booker T. Washington, a shining example of a man educated in hand, head, and heart.



# PIONEERING

*Matthew C. Strachan*



The "Morning Star" missionary steamer

**N**O ESSENTIAL missionary work has proved more pleasant or has yielded greater satisfactory results than the work of the consecrated white missionaries among the colored people of the United States of America. Every religious and philanthropic organization operating among them will testify to this fact.

About twenty-five years ago Elder James Edson White became much burdened for the general uplift of the colored people of the Southland. With his own means, and a little outside help, he built the Morning Star steamship on a Michigan river; and together with a company of Christian workers steered down the Mississippi River and landed at Vicksburg, where he planted the first Seventh-day Adventist mission school for worthy colored children. Elder James E. White and wife, Elder Fred Halladay and wife, Prof. F. R. Rogers and wife, and Brother George Crawford and wife, were among the pioneer white mission school teachers.

These earnest workers opened their first schools in rented rooms in the midst of the settlement of colored people. But their work grew and prospered till it became necessary, after the first term, to buy land and erect their own modest little schoolhouses. These were located at Vicksburg, Yazoo City, Palo Alto, and a few other points near by.

In those days the public schools for colored children in Mississippi were very poor. Hence the colored boys

and girls by the hundreds eagerly flocked to these new schools where the missionaries had established a system of Christian education.

Elder White next persuaded his coworkers and some Northern and Southern friends to cooperate with him in the organization of a non-profit-sharing stock association, the Southern Missionary Society. This legal corporation held title to the property, also solicited funds for the support of its enterprises.

The Society soon found it both necessary and agreeable to place capable and earnest colored teachers in its mission schools. Among these were F. G. Warnick and wife, J. W. Dancer, T. B. Buckner, W. H. Sebastian, and the writer and his wife. These new colored missionaries entered upon their duties in 1899 and 1900.

However, as this good work grew and extended to other Southern states, the Southern Missionary Society surrendered its holdings into the arms of a new organization, the Negro Department of the General Conference, whose headquarters are at Washington, D. C. This arrangement gave to the work a wider range of operations, a closer supervision, and a stronger guarantee of financial support.

Now, while the work among the colored people of the South has enjoyed a continued prosperity, nevertheless, the self-sacrificing efforts of these pioneers should not lack for remembrance and appreciation.



Group of boys ministered to by "Morning Star"



First schoolhouse built in Vicksburg by Southern Missionary Society



PAUL THOMPSON

Working for others

IN THE beginning when God made the world and all things that therein are, the crowning act of creation was the formation of man. But God saw that it was not good for man to be alone, so he made woman and gave her to him for an helpmeet. Then God planted a garden eastward in Eden, and there he placed the holy pair to dress and keep it. He also commanded them to be fruitful and multiply and replenish, or fill the earth, until it was filled with similar homes. Has it never occurred to us that it was not city life that God instituted? It was not a city, but a garden in which he placed the man.

Not long did the joy and happiness of this model home continue. Into it the tempter came, sin resulted, and man lost his holy state, his dominion, and his beautiful home. Saddened and sorrowful he went forth, but not without hope, for God gave him the promise of a redeemer. It is declared in Gen. 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed." From that time until the present the hope of all races has been in the coming of the Seed.

Centuries have passed, and the nations, as such,

we should loyally and faithfully continue. If the children of the men and women who have been trained

and educated in the splendid institutions built by these workers will continue to reproduce the same kind of seed, which in turn may be



School in Wilmington, N. C.

Mission School at

# The Hope

ANNA KNIGHT, *Educator*

have not learned righteousness. Sin has held sway over them. Selfishness and avarice have led them captive. Ignorance and untold vices have stalked through the land, and as a race we find ourselves in a pitiful condition. Seeing our need, Christian men and women left their comfortable homes in the East and North, and came to aid us in planting many gardens for God, set with the most precious of all plants—human beings. This noble beginning of a great work

COOPER

Paul Law

*The Lord had a job for me, but I had so much to do,  
I said, "You get somebody else, or wait till I get through."  
I don't know how the Lord came out, but he seemed to get  
along,  
But I felt kind-a-sneakin' like 'cause I knowed I'd done  
him wrong.*

*One day I needed the Lord myself—needed him right away,  
And he never answered me at all, but I could hear him  
say*

# of the Race

## nal Secretary, Southern Union Conference

sown in fields of usefulness and helpfulness, these educators shall not have lived and toiled in vain!

The hope of the race, then, is for us to continue this noble work. Let us press onward and upward. Educate, educate, educate head, heart, and hand, until we have made a "New South." It can be done! Do you ask how? Glance at the accompanying photographs, taken from among many, which illustrate what consecrated young men and women have done in city, town, and country. They have taken things as they found them and have changed them. Old dilapidated log cabins have been replaced by neat school houses. Barracks, tenement-houses, and old shanties have been converted into splendid churches and schools! Men and women who could scarcely spell have been



PAUL THOMPSON

Going to school

the streets and lanes and sent to school. In many instances clothes and books have been provided. These consecrated workers go into the homes and teach the mothers healthful cookery, simple treatments in the care of the sick, proper dress, and the care of the children, thus bringing sunshine and blessings to all.

Let us establish more such schools in the cities and rural districts, and make these neglected places blossom as the rose. Many may relieve the congested conditions of the cities by buying country homes, and making select, sanitary communities and neighborhoods.

True education teaches that we must be workers and not shirkers, must follow constructive rather than destructive methods.

To accomplish, under God, to the best of our ability these high ideals and bring to our people the realization of the highest hopes, we have set ourselves anew. We will not rest until we eradicate illiteracy, immorality, insolence, indolence, and all ills, by restoring the image of God in the human soul; in short, until we have brought Eden back again, and made for ourselves, our families, and our communities a little heaven to go to heaven in!

## RATION

ence Dunbar

*Down in my accusin' heart: "My chile, I'se got too much to do;*

*You get somebody else, or wait till I get through."*

*Now when the Lord he have a job for me, I never tries to shirk;*

*I drops what I has on hand and does the good Lord's work;*

*And my affairs can run along, or wait till I get through, Nobody else can do the job that God's marked out for you.*

taught to read, write, and cipher, and have also been taught trades and professions. Hundreds of neglected children have been gathered in from



Columbus, Ga.



A Florida Mission School

# TRAINING FOR

*John I. Beardsley*

**D**URING the twenty-five years of its history, the Oakwood Junior College has had a slow but steady growth from fourteen mature but primary students, who cut their paths through the undergrowth of blackberry briars between the now century-old plantation mansion and its encircling cabins, to more than two hundred, some of whom are of high school grades, performing their daily duties on a large campus, beautified by shrubbery and artistic flower beds. The tillable parts of the nine-hundred-acre tract are urged to produce all that Northern Alabama will grow for the use of the school family. Besides the extensive agricultural operations, the continual growth of the school has made necessary many alterations and additions, and as all the work is performed by students under the direction of their teachers, a rare opportunity is offered to these young people to work their way through school, and at the same time receive practical instruction in every-day agriculture and mechanics. In fact, the principle of daily manual labor is a part of the curriculum, and no student is accepted unless he is willing to perform regularly appointed duties. No paid employees are maintained, except the teachers.

It is the purpose of the management to train these young people to lives of usefulness and broader enjoyment, by teaching them the proper performance and appreciation of ordinary duties, and at the same time prepare them to go out to the rural districts, hamlets, and cities, to teach their race to live cleaner, healthier, and more intellectual lives. The Bible principles, not only of honesty, uprightness, and industry, but also of the care of the health and home environments, are taught them here.

Experience proves that each year one-fourth of this student body enters public work as teachers and exponents of higher living. These are frequently called before they are nearly ready to take up their work, and many needy districts have their calls unfilled for lack of trained, or even partially trained, men and women. A large number of former students are now ministers and teachers, doing successful work among their own people.



MARCHING TO CHAPEL



NORMAL DEPARTMENT



THEOLOGICAL DEPARTMENT



GYMNASTICS, MORNING SESSION



THE SCHOOL



# SERVICE

## *President Oakwood Junior College*

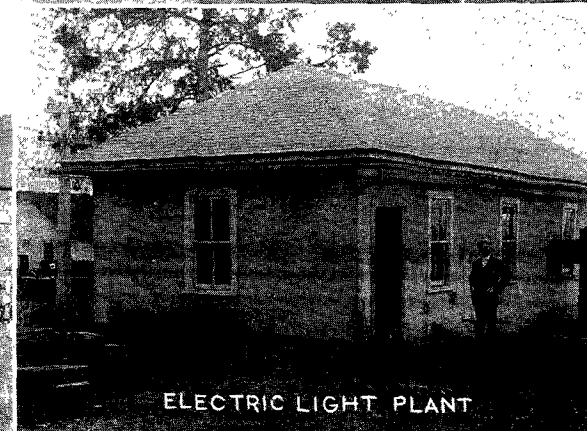
But, like the growing boy, with sleeves and pantaloons too short, Oakwood has outgrown its earliest capacity, and we find the chapel and classrooms overcrowded, till in some instances the teacher's desk has been removed to make room for more students. The dormitories are filled till sometimes three and four students occupy the space intended for two. A "waiting squad" watches its chance to find vacancies at the dining table when the more fortunate have finished their meal. Students are rooming in the second stories of two buildings other than the dormitories, and married students with families are crowded into small and unsanitary quarters, content therewith as it is their only chance to attend school here.

The lack of classroom space has been partially overcome by the plan of having the elementary grades recite in the forenoon, and the advanced in the afternoon, both sessions thus using the same classroom, but at different times. The number taking instrumental music has been restricted, because there is no place in which to locate another instrument. When public gatherings are held, attended by people of the community, every available foot of floor space is utilized, and frequently the double stairway and the hall below the assembly room are filled, though there is little opportunity to see or hear what is transpiring within.

But, withal, there is a spirit of contentment and hopefulness pervading the old plantation grounds, and the students talk of bringing their brothers and sisters or friends with them next year, for it is a settled practise that each student returning "bring one" with him, as they frequently sing in one of their folk songs, and if not returning send two.

However, the question is being asked, "Where will the new-comers be housed?" Each month sees some new accessions to the school family, and none worthy is turned away, but it would seem that the limit is almost reached. Realizing the necessity of helping themselves, the students and teachers have deposited more than one thousand dollars in a local bank for improvements, the most needy of which are a Boy's Dormitory to accommodate the one hundred young

*(Concluded on page 16)*





"The best place to  
raise a crop of health is  
in a country home."

UNDERWOOD

**M**EN are not sick because God wills it. Sickness is a result of the transgression of his laws. Perfect obedience brings health, physical as well as spiritual. As the Saviour said when speaking of his law, "This do, and thou shalt live." Luke 10: 28. When we are sick then God pities us and says, "I wish above all things that thou mayest prosper and be in health." 3 John 2.

The obedience that brings health calls for more than mental assent to the word of the Lord; it demands a faith that works, a belief that changes wrong habits and substitutes better modes of living.

If the back dooryard contains filth which breeds flies, and old tin cans with water that harbor mosquitoes, no amount of praying in the front room will ward off typhoid, malaria, and tuberculosis. The God who gives us health will say, as he did to Joshua, Get up, and cleanse the camp! Make sanitary the out-houses, clean the dooryard, and screen the house against flies and mosquitoes. Obedience to the laws of hygiene and sanitation are as binding as the law against stealing, Sabbath-breaking, or adultery.

One of the first laws of health calls for an abundance of sunshine and fresh air. Open the doors, let in the light, and invite the wind to blow out the disease germs lurking in the dark corners.

Improper eating is responsible for a large share of the world's poor health. No man who fills his body with tobacco poison can be well. No person can long make white flour bread and meat the chief articles of diet and keep well. Bread made of white flour is robbed of some of the best of the wheat, some of those elements that God placed in the kernel to keep men well. Our bodies need the whole wheat, bran and all. Especially is this the need of that large class who suffer the effects of bowel inactivity or constipation and nervousness.

The best place to raise a good crop of health is in a country home. Man, made out of the soil, should

## Sowing for Health

*Edward A. Sutherland, M. D.*

live near the soil, securing the food he eats very largely from his own land, and producing it by the sweat of his face. There are two reasons for this. City air is full of disease, and country life tends to bring man back to a more normal existence. Then the divine command that man should earn his living by hard work, that makes him sweat out the impurities of the system, has never been revoked. Work in the fresh air and sunshine is one of the best cures for disease.

Fruits and vegetables are the natural diet of man, and he who lives out of tin cans and off the butcher's block pays the penalty in poor digestion and sluggish liver and bowels. This means that he has a disease-inviting body. Then he turns to nostrums and patent medicines for relief. But there is no such short cut to health. These advertised "remedies" are a hoax, which rob the pocket-book and ruin the stomach or other organs. Instead of effecting a cure, they first stimulate and then confuse and mask symptoms, leaving the body worse than before. The better way is to correct the diet. Eat an abundance of non-starch vegetables, simply prepared without grease.

A few simple rules should be observed. Eat simple, wholesome food without condiments such as pepper and mustard, and without tea and coffee. So far as possible, raise the food for your own table. Keep the skin active by frequent bathing. See that teeth and nostrils are in good condition. Bad teeth and diseased gums or tonsils may pour a stream of poison into the stomach and cause an endless amount of suffering.

Mental attitude has much to do with health. Encourage strong thoughts, pure thoughts, and a proper mental attitude toward all the relations of life. Phil. 4: 8. Have hope and courage. Worry, anger, and discouragement are depressing to the mind, and affect body organs. "A merry heart doeth good like a medicine." Faith in God has a buoyant effect which helps the organs to do better work. Nothing so upsets the functions of the body as immorality in thought or act. It carries with it a train of evil practices, such as tobacco using and whiskey drinking, cheap shows and amusements, and a reckless, riotous living that upsets that harmony of the body which is essential to health.

The human body is by far the most wonderful piece of mechanism in this world. It is so made by the Creator that if properly cared for it will do good work for many years. And it has been so constructed and supplied with principles of life, the manifestation of God within, that it can combat disease and accident in a marvelous way. We need to learn to cooperate with the Lord of life, cultivating health by obeying his laws of right living.



# Health

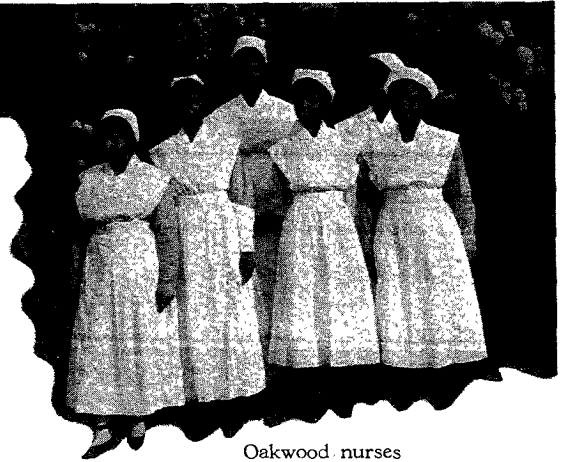
## God's Temples

*Lottie C. Blake, M. D.*

A FEW weeks ago our town was all agog over the advent of a so-called "divine healer" who purported to be able by prayer and the laying on of hands to cure the sick and infirm who came to him. Wherefore a surprisingly large crowd, with a number of diseased people, flocked to the church anxious to get relief at the hands of the healer.

Divine healing is perfectly proper and scriptural, and it is natural that the sick should want health; but I venture to say that the vast majority of the crowd of sufferers who were attracted to the healer were living in wilful violation of the laws of health and had no idea of reforming. They were seeking a short cut to health, forgetting that "whatsoever a man soweth, that shall he also reap" is a divine law, inexorable and inflexible, and that it holds as truly in matters of health as in things spiritual and things agricultural. Men long since learned that if they were to have a harvest of wheat they must sow wheat. There was a fixed law of nature that determined that. But all down through the ages men have imagined they could sow for disease and ill health and by some magic power or agency—a drug, a serum, a divine healer, or some such thing—they might escape the harvest of disease and death.

Time was when we even considered sickness, should it overtake us, a dispensation of Providence, or a mark of God's special favor to his beloved, and attached little or no blame to ourselves. No doubt the times of that ignorance God winked at, but with all the light of gospel truth and of modern science surrounding us of today, such ignorance is inexcusable. Who is there



Oakwood nurses

that may not know that the house-fly is a breeder of disease and not the necessary but innocent nuisance he was thought to be; that malaria is due to the bite of the infected mosquitoes and not to the bad air; that typhoid and many other diseases are due to infected food or drink; that heart failure and nervous prostration are the result of the strenuous and sumptuous life of our present-day civilization, and that the remedy is back to nature and country?

These and a hundred other facts have been so clearly demonstrated and widely published that one can not but understand that there is a just reason for every case of ill health, mental or physical. "The curse causeless shall not come." It remains for us to inform ourselves as to what these principles of health are and abide by them, if we would maintain health.

The laws of nature are the laws of God, and should be as conscientiously observed. It is God's desire and wish that our bodies as well as souls should be holy and without blemish. And he has given us light in the revelations of modern science that will enable us so to be. We do not prize the principles of the gospel health as we should. We need to give more attention to the care of our bodies. Paul says to Christians, "What, know ye not that your body is the temple of the Holy Ghost?" "If any man defile the temple of God, him shall God destroy."

It is our duty to know what to eat and drink and wear, how to ventilate our houses, how to keep our bodies, our homes, and our surroundings clean, how to exercise, how to protect ourselves against contagion, and whatever else is necessary in order to keep well. Otherwise, in these latter-day epidemics and pestilences, we shall find it vain to trust to serums or vaccines, to operations or drugs, or even to the divine healer. Wilful ignorance or wilful transgressions will surely mean death. Every Christian should be eager to possess a sound body, so as to be fit at all times for the Master's service.



Oakwood Sanitarium, Huntsville, Alabama

# RESPONSIBILITY OF PARENTS

*Matthew C. Strachan*

THE psalmist David says: "Children are an heritage of the Lord." Jacob said his offspring came from God. To all intents, then, and for the time being, parents are merely intrusted with the care of children; in a higher sense they belong to the Lord, and we as parents shall have to answer to God for the characters which their training develops.

What a weight, then, is this matter of parental responsibility! No thought more serious ever engaged our minds. And whether we realize it or not, children may prove an unmeasured blessing, or, on the other hand, they may be the saddest curse we ever met. Painful may be the thought, but I believe that children may block the road to heaven against their parents.

It is a natural trait of humanity to shift its responsibilities. Adam shifted to Eve. Eve shifted to the serpent. Parents also shift the responsibility for the proper training of their children to teachers, guardians, nurses, governors, neighbors, and friends. But in so doing they are inviting terrible consequences.

Take the Bible and again read that tragic story of Eli. When that father saw the folly of his sons, he would be not aroused. Reports of their bad conduct he treated mildly. Soon there was a public disgrace, and eventually the whole family was rejected of the Lord.

O God, do give us wisdom and power to order our children! Fathers and mothers, are we praying to God and cooperating with one another for a purer and

truer home in which to rear our children? Have we placed before them the loftiest ideals?

We tell our children that we love the truth, and flatter ourselves as being honest; but, listen, have our children marked and observed us practising strategy and acting out little duplicities and falsities? All this has a demoralizing effect upon the character development and training of our children. By beholding us, they are changed into the same image.

We admonish them to be quiet and behave and curb their little tempers; but do they see us give way to our passions and surrender our self-control? We teach them that only the pure in heart shall see God; but, think, have they settled it in their minds that we are excluded from that number? We say we have lived a Christian life before them; but, hark, if that were so would not our counsel restrain them, and our prayers hold them? There is power in a Christian life.

Dear fathers and mothers, when our children no longer talk frankly and confidentially with us upon the delicate and serious matters in their lives, it is because they have lost confidence in us. To lose confidence in parents is preparatory to losing faith in God. Bible study, meditation, prayer, and service cease. Mark what I say; from this point may be observed the downward course in a child's life.

Whatever the character of our children, our training or our lack of training has made or fashioned their characters. Our children can be no more nor less than what we have made them here upon earth.

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## TRAINING FOR SERVICE

*(Concluded from page 13)*

men, and a Normal Building of at least four rooms to accommodate one-hundred twenty-five pupils of the Practical School and a normal class of twenty prospective teachers. The cost of these buildings is estimated at nearly fifty thousand dollars.

How shall the much needed enlargement be financed? How shall quarters be provided where these young people may prepare themselves to go as teachers to the millions of their fellows, and thus make them better citizens? We have confidence to believe that the conditions and opportunities presented in this paper will appeal to the reader's liberality, and that soon the necessary buildings and equipment will be installed, that a larger work may be accomplished.

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## VOCATIONAL EDUCATION

*(Concluded from page 7)*

there is a great movement on among colored educators in behalf of the practical uplift of the Negro. Many are the advantages to the freedmen who possess the knowledge of a useful trade. He who can lay brick as well as his Caucasian fellow-

worker will receive the same wage. Either labor or products that meet the world's standard will be as readily accepted from the black man as from the white man. When a bale of cotton or a bushel of corn goes to the markets, the world asks no question about the color of the hand that produced it. President Council of Normal, Alabama, a colored man, in his speech at the Nashville Exposition nearly a quarter of a century ago, in speaking of the vocational opportunities of the colored race, prophetically said: "Just put your ear to the ground and hear the industrial tread of millions of black feet." Is not this, together with the hope of General Armstrong, a realization of today? a realization which can not be overestimated in laying the Negro foundation for good citizenship.

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## THE RISING TIDE

*(Concluded from page 6)*

It is a most encouraging and hopeful achievement that from a mass of 4,000,000 illiterate freedmen, there have come in fifty years a race of 12,000,000, seventy per cent of whom can read and write, and among whom there is so large a proportion of capable leaders in education, evangelism, and other professions, and in agriculture and the trades. Surely, we are rising!

# THE MESSAGE FOR THE TIMES

*Joseph H. Lawrence*

**T**HERE is a glorious message from God for our times, one that makes the heart leap for joy, one that sweeps out of the Christian's soul all sorrow and sadness and foreboding. It is the grandest, most glorious message ever received since the angels announced to the shepherds on Bethlehem's plains, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." For it is a message that completes that message of the first advent of our Lord.

What is this message? In John 14: 1-3, Jesus says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Here is the message: "I will come again." It was given to his disciples on the last night,

came to him inquiring, "What shall be the sign of thy coming and of the end of the world?" His reply in part was, "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13: 24, 25.

The first three of these signs are in the past. On May 19, 1780, came the great Dark Day, when, without the possibility of eclipse, the moon being in the full, and without any other adequate explanation, the sun became obscured until at midday it was dark, and so continued into the deep blackness of the night. In the latter part of that night, also, the moon appeared, but red as blood. This occurred just at the period when, by other Scriptures, as Rev. 6: 12, we understand it was set as the promised sign.

The next sign, the falling of the stars, came on the night of Nov. 13, 1833, a display of falling stars such



Group of Seventh-day Adventist ministers, delegates to General Conference at San Francisco, Calif., 1918

before his crucifixion, when it was only by faith that his own mind could look through the deathly sorrow of the time to the great event with which he cheered the minds of his followers. Thus has it ever been the glory that has lighted the gloom of persecution and death.

But now that message comes with more thrilling power than before because we have come to the time when it shall be fulfilled, the time when Jesus is about to come the second time. And that message is ringing over the whole world today.

How do we know that the time has come? We know it by the signs which Jesus himself gave to mark his coming. In the twenty-fourth chapter of Matthew, and in the companion passages of Mark 13 and Luke 21, he tells these events by which we may know that his coming is near, even, he says, as we know the approach of summer by the putting forth of the leaves of the trees in the spring.

While on the Mount of Olives, four of his disciples

as for brilliancy and beauty has never been seen at any other time, fulfilling accurately the description in Rev. 6: 13.

There remains yet to come only the last named sign, the shaking of the powers of heaven. Besides these are other signs of his coming and of the end of the world, which I can only briefly mention. Present-day conditions in our world, religious, financial, political, and social, were foretold by Paul in 2 Tim. 3: 1-7, by James in James 5: 1-8, and by our Lord in Luke 21: 25. Truly these signs are evident everywhere.

Christ is now sending forth this message of his soon coming to prepare a people to meet him in peace. It is his will that none should perish, but that all should come to repentance; yet how few comparatively are they who will do it! But to those who will hear and believe, the apostle Peter adds a further exhortation: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all

*(Concluded on page 19)*



PAUL THOMPSON

Major  
Robert R.  
Moton,  
a leader  
who not  
only says  
but does.

# THE ABILITY TO DO GAUGES THE POWER TO LEAD

*W. Durant Forde*

**T**HROUGHOUT the world's history, leadership among men has been an indispensable and potent factor toward the accomplishment of great things. Many, however, have failed to comprehend what really constitutes true leadership. The ability to lead is not measured by how much a man can say, but by his ability to do; not by verbosity, but by practicality. As faith without works is dead, so also talk without action is void.

When a crisis was about to come in the land of Egypt to the extent of long years of famine, a leader was in demand that could serve the agricultural products of the land and by a unique economic system lessen the suffering that greatly threatened the inhabitants of Egypt and of the surrounding country. A very practical plan of conservation having been suggested by Joseph, the Hebrew slave, to Pharaoh, the king wisely concluded that there was no man so capable to direct in the affairs of the government at so critical a period as Joseph. Accordingly, he was appointed minister of state, that he might demonstrate the practicability of his theory. Had Joseph been merely theorizing, his exaltation to that high office would have placed him under great embarrassment; but he proved his ability to lead at the time of crisis by actually doing things.

Says the record, "And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." Gen. 41: 46-49.

When the seven years of famine came and the people cried to Pharaoh for bread, his response was, "Go unto Joseph; what he saith to you, do." What a striking historical incident! At the time of a national crisis, the greatest monarch of the greatest kingdom of

earth entrusts the affairs of the government to the hands of a Hebrew slave. And why? Because he had the ability to do things.

David was chosen to be king in the place of Saul, because he was a practical man. Saul had degenerated into a mere theorist. Saul went out to battle with his men against the Philistines. Externally, he had all the appearance of a great illustrious general, for he wore the armor and commanded the army. The account says, "And Saul and the men of Israel were gathered together and pitched by the valley of Elah, and set the battle in array against the Philistines." One would casually conclude from this statement that Saul was a worthy leader. But it is one thing to line up men to fight; a different thing to go into the fight.

When giant Goliath came forth with his boastful challenge to the armies of Israel, Saul's test of leadership was exhibited. This is what is written concerning Saul's attitude: "When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid." Get a glimpse of the situation. A general for God without a general's courage; a leader in Israel without a leader's spirit; all Israel trembling in terror, because their would-be leader was shaking with fear.

Observe the contrast in David. He went forth boldly to meet the challenge of the ponderous human form. He had not the appearance of a soldier, much less that of a general, for he wore no armor. In his plain shepherd's coat with a sling and a stone, he advanced toward the defiant railer and felled him to the ground, then cut off his head with his own sword. Then "the men of Israel and Judah arose, and shouted, and pursued the Philistines." All they wanted was leadership, and when they got it, they not only "shouted" but "pursued."

The world is sadly in need of this class of leadership; leadership that inspires men not only to shout, but to pursue; leaders that dare and do. David was practical on the battlefield because he had been practical on the sheep-pasture. He was able to tackle Goliath because he had tackled a lion and a bear.

It is such men and women that are needed today to stand in the vanguard for God; it is such leadership that will count for success.

"Power is not measured by noise or display. The blare of a trumpet or the blast of thunder would not lift a stone that is thrust up by the growing plant; neither would it split the rock which the little wedge of wood and the little water rend apart." Horace Mann once said: "I have never heard anything about the resolutions of the disciples, but a great deal about the Acts of the Apostles."

# THE GOSPEL TO ALL THE WORLD

And What We Have to Do With It

*William H. Green*

*Secretary Negro Department, General Conference*

IT IS the promise of our Lord Jesus Christ that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. And his great commission was given to every one of his disciples, without any reservation: "Go ye into all the world and preach the gospel to every creature." Mark 16:15.

One of the first converts to the Christian faith was an Ethiopian, an official at the court of Queen Candace. To him, reading in the book of Isaiah concerning the One who was "brought as a lamb to the slaughter," the evangelist Philip was sent by the Spirit to teach him of the Lord Jesus, the Lamb of God who taketh away the sins of the world. Immediately believing, the eunuch came down from his chariot and was baptized of Philip in the water of a near-by stream, whereupon Philip was caught away by the Spirit, and the eunuch went on his way rejoicing.

It was no doubt due to this Ethiopian disciple that the Christian faith was at that early date introduced into Ethiopia, the country now known as Abyssinia, and that through all the early centuries of persecution and later of apostasy, the Abyssinian Church kept the faith of Christ in comparative purity. Even today it remains nominally Christian, though in some respects it has been corrupted by prevailing error.

Now in these last days the providence of God has so arranged matters that a very great proportion of the Negro race should come in contact with the blessed gospel and have the opportunity of enjoying its benefits and of passing these on to others. For no Christian



INTERNATIONAL

Market scene in modern Abyssinia

can truly partake of the grace of God without giving it also to his fellow men. Here in America we have twelve millions of our race, all of whom, unlike those left behind in the land of their forebears, have heard the name of the true God and have the opportunity of accepting Christ. How great a responsibility is laid upon us who have received the message of salvation and of the soon coming of our Lord Jesus Christ, to give to others the same glad tidings!

It is not alone by the preaching of the minister that this message is to be given. The truth is to be lived in our lives and given to others in deeds of mercy and helpfulness, in distribution of gospel-filled literature, in kindly words of sympathy and love, and in the giving of our means to forward the cause and to educate Christian workers. We have each of us first of all the duty of reaching the needy in body, mind, and spirit who are nearest to us. As we do this faithfully, as we live the life of Christ humbly and lovingly, he will see that the influence extends outward and onward. Thus shall we do our part in giving the gospel to the world. By faithful service here, we may, some of us, become fit in the Master's eyes for wider service in lands beyond, and have at last the matchless joy of beholding the fruits of our labors in the kingdom of glory, from America, from Africa, and from the islands of the sea.

## THE MESSAGE FOR THE TIMES

*(Concluded from page 17)*

holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:11-14.

Cleanliness, order, sobriety, honesty, devotion, and love will characterize the one who receives and accepts the message of Jesus' coming. To you and me God sends this message. Shall we cast away the follies of life, and prepare to meet him and to live with him forever in the home of the saved?



Converts at Somabula Mission, Central Africa, under Elder M. C. Sturdevant, formerly a worker in the Southern United States

## SUCCESS DEMANDS ENLARGEMENT

The General Conference of Seventh-day Adventists have invested something in excess of \$125,000 in establishing a training school for the development of gospel workers among the Negroes of North America, this school, The Oakwood Junior College, being situated near Huntsville, Alabama. It is conducted on the industrial plan. This institution has now been in operation for twenty-five years. During that time it has educated many hundreds of young people from among the colored population, and has produced some valuable workers in the ministry and in educational lines.



The increasing demand for education among this people makes it necessary that the plant shall be enlarged, and with this object in view, the General Conference has appropriated \$50,000, and has requested the friends of the school to raise \$10,000 in addition. To assist in this latter feature of the plan this special issue of the GOSPEL HERALD has been prepared, and will be circulated among the friends who are interested in this line of educational work. In making this solicitation we can assure our friends that all the money received in this manner will be faithfully appropriated to the purpose specified above.

W. T. KNOX,

Treasurer of General Conference.